



construction to the Constitution, which will now, however, in truth of fact, those instruments, inasmuch as all laws violating the rights of man shall be repealed, that slave laws shall be regarded as municipal regulations, which can be recognized only in the state, where enacted, and that the free states shall be effectively secured from all responsibility to support slave institutions. Here will be work for months and years; work, which will require sound heads and warm hearts. But this work may be effected, if we go through it with those fixed principles, and those invisible resolutions, with which your fathers met the struggle of our revolution.

Your measures. Here is the grand difficulty. Your principles few will be disposed openly to condemn; but your measures will be watched, and condemned, if you have not more wisdom than Solomon. Be, then, wise as serpents, and harmless as doves. Be cautious and prudent in deciding the general course of your measures. Let your conduct be such, that it is inconsistent with your avowed principles. You come forward as reformers—Be consistent, and let not those evils be nourished amongst you, which you condemn in others. When your slaves are once matured, pursue them with unflinching purpose; organize on your own plan; select your own candidates for office; but always act to select the best men where *candidi* and *modesti* are the chief virtues, the bravest voter not less. Having fixed your candidate, never flinch at the polls—There you will be assailed; show your selves men, men of upright integrity, who mean to do their duty. If others are disposed to vote for duelist, slaveholders, wine-lubbers, office-seekers, and party men who have no principle, let them do it; but do you have nothing to do with them. Do not be afraid to stand by right. Your promise with them. They will deserve you, and then laugh at your folly. Never join with either of the pro-slavery parties. If good men from those parties see you acting like honest men, they will join you; receive them kindly, but be cautious of those, who may come among you, to obtain office, and never give your votes for any man, until you are satisfied, that he has honestly broken off his old pro-slavery connection. And when half the half-men will carry out your plans. As well might whigs expect to have their measures carried out by democrats.

It will be said, that your leaders are seeking office, and in some cases it may be true. If this should be the fact, those who vote for party leaders, who are fishing for office, have little reason to complain. Their leaders do the same thing, and yet care for them. How consistent! I could wish, that you would repeat that you would give your votes for their pro-slavery leaders? If you wish to carry out your principles by political action, you must give your votes for men, who enter cordially into your views. And fools you must be, if you do not select the most active and devoted men among your own party; men, who will not flinch but honestly carry out your principles—if this subjects them to the imputation of being traitors, let them bear it. Let us try by their disinterested conduct to live down the calumny. It might have been said, that it looked suspicious to find John Hancock, and Adams, and Washington up for office, when they were leaders in our conflict for Liberty, as to charge your leading men with the crime of office-seeking, because they have been selected by the friends of Liberty.

A man's number is small, yet have you as good a right, to organize as a party, to select your own men, and vote for them, as any other party. Assert your right with manly independence, and maintain it in spite of all opposition. Act from fixed principles, with honest intentions and wise counsels, and no man can hurt you; you will be invincible. Your enemies may hate you, but they will respect and fear you. They know, that right is on your side, and that the same are true to your principles, you will soon bring the balance of power between the pro-slavery parties. They may combine against you, but this will only show the rottenness of those parties, and induce men of principles to leave them and join with you. From the hostility of the enemy you have nothing to fear. Enter into no alliance with any proslavery party. Press forward in the good work, in which you are now engaged. Commit your ways to God and expect the principles involved in the great law of love, and God will bless your labors.

I am an old man, and may not live to see the end of this conflict; but I have no doubt, that God will soon arise and break the yoke from the neck of the oppressed; what he will do with the oppressors, I know not. There is a point where mercy ceases and justice will have its demands. I hope and pray, that the friends of human right, will be enabled to stand by the hand of God, of saving this guilty nation from sinking under the sin and curse of slavery. Then those, who gird on the harness, and go forth to conflict, will be remembered as the real friends of our beloved country. I must now commend you and the cause of equal rights, to that God, who abhors oppression, and loves righteoussness. Trust in him, and he will give you the desire of your hearts.

KIAH BAILEY.

For the Liberty Standard.

A H A L O C O L O R E D M A N .

Mr. EDITOR:—

Having for some time been a strong supporter of one and the other of the two political parties of the day—desiring that they, according to their mutual professed aims, would remove this cursed system of American slavery from our land—and finding to my great satisfaction that slavery never would be removed by these parties—I came to the conclusion as a colored man, as a Christian, as a friend to my country, and above all, as one who, but a few years since left the Prison house of slavery to abandon them. I could not and would not go to the polls again in support of either the whig or loco-foco party. I have been, and will remain an uncompromising advocate of the L. & C. party principles, believing it the duty of every

true friend of liberty and particularly every man of color, to do the same. I learned the Baptist religion, and became a member of that church. I stated some few reasons why I was turned out of employment in one of these parties, and stated that it was for no other reasons than because I denounced both of these parties, and rushed through their mists and found my way to the liberty party—and they give me the right hand of fellowship—not the left hand as the other two parties do. And in making these statements it seemed that I did speak the mind of many of the colored slaves, who I met after the meeting, these were not the reasons, that it was for some of my misconduct. I would inform that gentleman, through the columns of your Liberty paper, that my moral character stands as high in the town of New Bedford, as his does in the town of Augusta, and in proof of those facts, if that gentleman will call at my boarding house, I will produce documents which will prove that I have been setting forth my true character, both moral and religious. But to the question—my object in coming to this place was not to lecture on political matters, but to lay before this people, having been a slave myself, what is the condition of those whom I left behind me—and for this only. And it has been very often the case while lecturing on this part of the subject, that many of the colored men, who I meet, will say, "What should I do, to better the condition of the slave, and when this question shall be asked me, God being my helper—I shall answer according to the dictates of my own conscience, without consulting each of the two political parties of the day. If I shall consult at all, I shall consult liberty, and not slavery." The first question to be proposed by me is not what shall be proposed by me, but what is right. I have no right to be primarily concerned, and consequently the objects of human thought and pursuit. We can never see the right clearly and fully, but by making it our first concern. And I hold that no judgment can be just and wise but that which is built on the conviction of the paramount worth and importance of duty. This is the fundamental truth upon which I believe the foundation of the Liberty party stands. And the only duty which I have from this is, in inquiring into human affairs, in my estimation doomed to fatal error. It has been long since decided in my own mind, what my duty is, to God and to my fellowmen. And having been made sensible of those duties, I have now come to the conclusion to perform them I will further state, as I did last night, if there is a colored man in the town of August or Hallowell, who supports either of the two political parties, I will speak to him, and tell him, that you expect that you would give your votes for their pro-slavery leaders? If you wish to carry out your principles by political action, you must give your votes for men, who enter cordially into your views. And fools you must be, if you do not select the most active and devoted men among your own party; men, who will not flinch but honestly carry out your principles—if this subjects them to the imputation of being traitors, let them bear it. Let us try by their disinterested conduct to live down the calumny. It might have been said, that it looked suspicious to find John Hancock, and Adams, and Washington up for office, when they were leaders in our conflict for Liberty, as to charge your leading men with the crime of office-seeking, because they have been selected by the friends of Liberty.

The Free Church of Scotland have put forth a Pastoral Address, in which we find an expression of their views on the general principles of the Church and State.

"It was ever held by us, that the Church and the state, being equally ordinances of God, and having certain common objects, connected with his glory and the social welfare, might and ought to unite in a joint acknowledgement of Christ, and in the employment of the means and resources belonging to them respectively, for the advancement of his cause. But while the church in this manner might lend her services to the state, and the state give its support to the church, it was ever held as a fundamental principle, that each still retained, and ought to retain, its independence to remain, supreme in its own sphere, and independent of the other. On the one hand, the church having received her powers of internal spiritual government directly from her Divine Head, it was held that she must herself, at all times exercise the whole of it under a sacred and inviolable responsibility to him alone, so as to have no power to fetter herself, by a conundrum, or by any other, in the exercise of her spiritual functions. And in like manner, in regard to the state, the same was held to be true, on the same grounds, and to the very same extent, in reference to its secular sovereignty. It was maintained that, as the spiritual liberties of the church, bequeathed to her by her divine Head, were entirely beyond the control of the state, so, upon the other hand, the temporal functions, directed exclusively from God, were also reserved and retained, under his responsibility to him alone, its entire secular sovereignty, including therein whatever it was competent for, or binding upon, the state to do about sacred things, or in relation to the church—as far as example, endowing and establishing the church, and fixing the terms and conditions of that establishment.

"The cause of equal rights, if we understand it, is to secure to all, sovereignty, distinct and independent, which may unite or separate, according as they can agree, and as may seem for the good of each."

Fox Slave Law. By the British Brig James Hay, Capt. Wiseman, we have the Sierra Leone Watchman of July 1st.

The Brazilian bark Conference was brought into that port on the 20th of June, 1842, at Quillerman river, in Moçambique Channel—She had a plenty of slave iron on board, but no slaves. June 22d, was brought into Sierra Leone the Brazilian schooner Esperance, captured by H. B. M. Brig Spy, of Popo, on the 29th May. She was only supplied as a slave, had not any cargo.

But the above vessels were condemned: also two other slave-traders, and the brig Gua, Warren, of Philadelphia.

LIBERTY MEN, HO! A bold effort is made to give a portion of news in this paper. THE ELECTORAL VOTE OF CALIFORNIA IN 1848.—*Editor's Note.*—Do not say this cannot be. We verily believe that we have been over a large part of the state, and have conversed with leading men and associates somewhat near the position of things, and we trust the opinion that it is in the power of every man to carry this state for BIRNEY and Morris. A remarkable state of things exists. The people are tired and heartily sick of the old parties. They wish for something new, noble and honest. The Liberty party offers all this, and when they are made acquainted with it they will embrace it. The old parties are both crumpling to the dust under the weight of their own corruption, and are to be regarded as the cause of progress, and the field is clear, the cause progressing, and

no one can forestall the changes of another year. Maine will be the first to declare for liberty and justice—shall that imperishable honor be ours? The electoral vote of the state can be carried for the slave, but indifference, inactivity and covetousness must be laid aside for one year. A signal triumph is not distant. Liberty Men, Ho!

## LIBERTY STANDARD.

HALLOWELL, SEPT 14, 1843.

"There is but one people and one common bond by which it can be accomplished, and that is the abolition of slavery."—*George Washington.*

## THE LIBERTY TICKET.

### NOMINATIONS.

FOR PRESIDENT, A. D. 1844,

JAMES G. BIRNEY,

OF MICHIGAN.

FOR VICE PRESIDENT,

THOMAS MORRIS,

OF OHIO.

### THE ISSUE ON VERACITY.

Two weeks ago we stated that the editor of the Kennebec Journal had uniformly opposed the doctrine of immediate emancipation, and sometimes ridiculed it. This that paper declares to be "false in letter and spirit—false in every thing. We were opposed to the abolition of slavery, immerse of state and nation, and we published a newspaper, the Kennebec Journal, in which the Standard can find no such thing in the Journal as he says his readers is there in abundance." Here then is a fair issue, and we will either prove our statement, or frankely retract.

By "immediate emancipation" we meant always slaves were to be freed by those turn, i.e., *immediate unconditional emancipation—the duty of the master, and eight days of the slave.* In the early part of the anti-slavery conflict, the issue was mainly on this point.

On the 15th of Aug. 1835, a very large meeting was held in Portland, "to disprove the measures of the immediate abolitionists," says the Kennebec Journal in publishing their doings, "and to expose the fallacy of the doctrine of the gradual emancipation of the slaves agitated in this state," that "the direct effect is to excite the passions of the slaves against their masters—to make the people of color dissatisfied (I) with the laws of the country and their social conditions, and to make them murmur at the order of Providence which by an infallible mark has characterized them, etc." "It is impossible to eradicate it (slavery) at once without producing evils which can be counteracted by withdrawal." *Emancipation is to be gradual.* *Gradualism* is the watchword.

The resolution of that meeting "met his views better than any other we have seen, perhaps excepting those of Boston." That Preamble says, "we have seen deep concern about the subject of immediate emancipation of the slaves agitated in this state," that "the direct effect is to excite the

passions of the slaves against their masters—to make the people of color dissatisfied (I) with the laws of the country and their social conditions, and to make them murmur at the order of Providence which by an infallible mark has characterized them, etc." "It is impossible to eradicate it (slavery) at once without producing evils which can be counteracted by withdrawal." *Emancipation is to be gradual.* *Gradualism* is the watchword.

At the close of the meeting, Mr. Wm. S. Smith, on the subject of slavery—distributed them among the blacks of the slaveholding states, in an alarming perversion and abuse of that medium of communication." A resolution was also passed earnestly requiring all good citizens not to hear George Thompson, of England, and to refuse giving audience to abolition lectures.

A meeting was held at Augusta, Aug. 21, 1835, (Hon. Reed Williams, in the chair, and Luther Seewer principal secretary) of those "opposed to the gradual emancipation of slaves." Their resolutions were passed without a division of the vote, of which the following are specimens:—1000 copies were ordered to be printed, one of which was to be sent to the governor of each state.

Resolved, That we hold *any interference* of the non-slaveholding states in the interference of the slaves contrary to the constitution, a palpable *contrary to the constitution*, and the rights of the slaves, to be *an infringement of the rights of the slaveholding states, and an alarming perversion and abuse of that medium of communication.*" A resolution was also passed earnestly requiring all good citizens not to hear George Thompson, of England, and to refuse giving audience to abolition lectures.

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## MEMORIES.

By JOHN G. WHITTING.

A beautiful and happy girl was,  
With step as soft as summer air,  
And fresh young lip and bower of pearl,  
Shadowed by many a careless curl  
Of unconfined and flowing hair:  
A smiling brow, a smiling smile,  
Sweet thoughtful brow and ripening charms,  
As Nature wears the smile of Spring  
When sinking into Summer's arms.

A mind rejoicing in the light  
Which melted through its graceful bower,  
Large and bright, like the sun itself,  
And stainless in its holy white,  
Unfolding like a morning flower:  
A heart, which, like a fountain, sent  
With every breath a rippling wave,  
And, even when the wave was mute,  
From eye and lip in music spoke.

That thrills once more the lengthening chain  
Of memory at the thought of these!  
Old hopes which long in dust have lain,  
Old joys which long through back again,  
And boyhood by me left alone;

I feel its glow upon my cheek;

Its fulness of the heart is mine,  
As when I leaned to hear the speak,

Or lay my head to thine.

I hear again thy low replies;  
I feel thy warmth within my own,  
And timidly again uprise;

The fringed lads of hazel eyes

With soft and sweet voices overthrown,

All voices of summer ever,

Of moonlit and willowy power,

Of stars and flowers and dewy leaves,

And smiles and tones more dear than they.

Even this quiet eye hath smiled

My picture of thy youth to see,

What a boy thou wert, how child,

Very artlessness beguiled,

And folly's self seemed wise in thee;

One look, and all the world was won;

The light of thy eyes, the blushing stream,

Power is thine, and boyhood's power,

Was thine that my boyhood's dream.

Years have passed on, and left the trace

Of graver care and deeper thought,

And to the calm, cold face,

Of woman's pensiveness brought,

On life's rough bough, for blame, praise,

The schoolboy's life has widely flown;

The man and queen are dead,

Of undistracted goodness known.

And wider yet, in thought and deed,

Our still diverging paths incline—

Thine the Geneva's sternest creed,

While answers to my spirit's need

The church of Christ, the world's fine,

For the priestly right and rite,

And holy day and solemn psalm—

The silent reverence where

My brother gazed slow and calm.

Yet here the spirit left me,

An image of myself still not out,

And something of myself in me,

A shadow from the past I see,

Lingered even yet thy way about;

Not far away, but near, the sound

That lesson of its better bourn;

Not yet has Time's dull footstep worn

To conduct dust that path of flowers.

Thus, while at times before, our eye

The clear vision of the present part,

And softness of memory, then, as he

Softly of memory's dream, the sky,

The Indian sun of the heart,

In secret sympathies of mind,

In the soul's inward life, remain,

Their pure, free flow, we yet may find!

Our early dreams not wholly vain!

## Family Department.

## THE BOY IN ALABAMA.

Travelling some years ago in Alabama, I stop-

ped at a house, and the master, and the wife, and the

and the adjoining sons, were there.

I came to the door, and the boy, who

Strangers I was likely to be, the rude, yet

open hearted people, soon made as much

as possible of me, before our unimpassioned

cup of bacon," corn, beans, and ham,

and slabar, was half over, I was as much in their

confidence as if had known them for years.

For a week, the boy, who was the son of a

was, the grandson of one of my good old

intelligent little fellow, clad only in the simplest "of

all possible" tunics, and numbering it may be,

of the most intelligent as well as the fairest, one of

the most popular and most popular, and

and something of myself in me,

A shadow from the past I see,

Lingered even yet thy way about;

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The Eucharists are divided into three tribes:

The Terreneans who are the least refined,

of the three, and the friendliest,

that I ever knew; his father called him "Big Norred"—the North—the child asked me where

he was then glanced timidly at me, as if to de-

pend me, and then, with a look of fear, more

reduced him with a smile, that he was

continually asking questions which people either had

not the time or the power to answer. I however

presented him with his questions, previou-

sly, so that he had no fear of me just

Pleased at this, he asked me if I was the per-

son he was in plain a way as could be ex-

pected of any population, etc.—many things

which I might not have thought of, my little

friend, the most important inquiry, was the

the flood-gate of his long-sustained

and the first that I met.

After supper he followed me about, like a

spaniel, and I was prepared to receive him

and at last, when he had been seated at my

table, he said to me, "How do you like my

boy?" "How do you do?" "I like him very

much." "Well, I am glad to see him, but

when I asked if they were eyes to him, that he

he might see all things, she whimped me!

What are they? and why don't we see them in

this time? Do you know?"

These were some of the many remarks

and questions with which my little torch-bearer an-

ad me here and there, and which I

answered cheerfully as I sat at my

table.

The other tribe of the Eucharians are called

the Marchetans, who dwelt about the waters of

the Indian name was "Owyndory," said to be

one of the most inviting regions for savage life.

In the East, they were a powerful, valiant and impo-

nent race, but were easily conquered,

and were soon absorbed by the Indians.

Their forms of government have been changed to

a Republic, subject to the control of our govern-

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